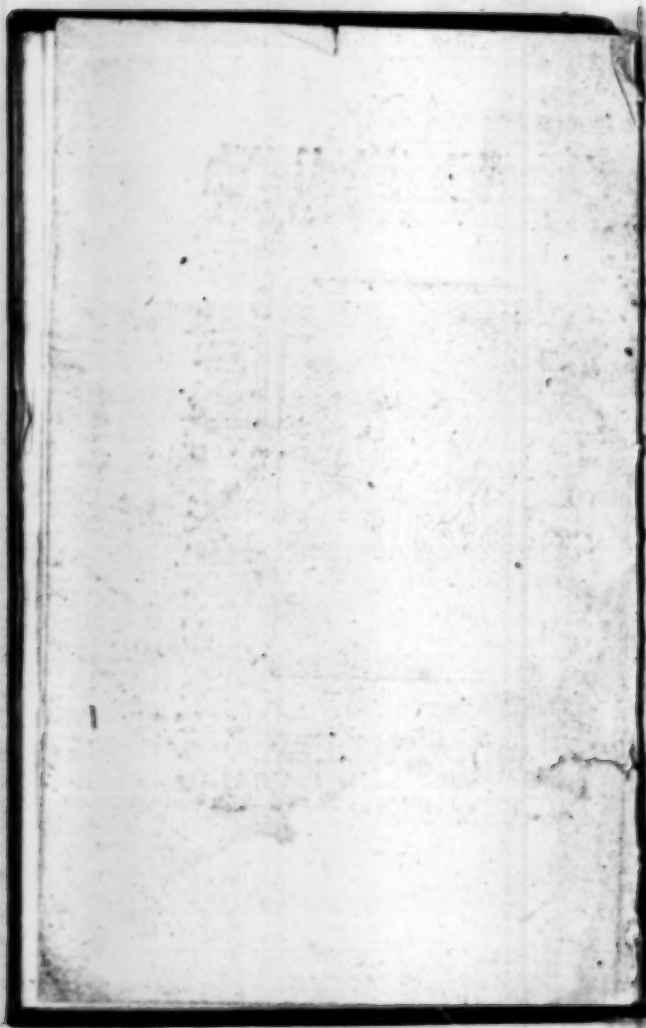




TO



A  
LOOKING-  
GLASSE FOR  
CHRISTIANS.

O R,  
THE COMFORTABLE  
Doctrin of ADOPTION.

Wherein euery true Belecuer  
may behold his bleſſed eſtate  
*in the kingdom of Grace.*

By THOMAS GRANGER, Preacher  
of Gods word at *Butterwike* in *Hol-*  
*land* in *Lincolnſhire.*



LONDON,  
Printed by *William Iones.*  
1622.

A  
BOOK  
OF  
QUESTIONS  
AND  
ANSWERS  
ON  
THE  
DOCTRINE  
OF  
THE  
TRINITY

By Thomas G. G. G. G.  
and  
the  
Trinity  
Trinity  
Trinity

By Thomas G. G. G. G.  
and  
the  
Trinity  
Trinity  
Trinity



LONDON:  
Printed by J. J. J. J.

TO THE RIGHT  
HONORABLE AND  
Vertuous Lady, the Lady  
HARRINGTON;  
Grace and peace,



*Right Honourable and worthy  
Ladie: As God hath made you  
three and foure times happie  
in your inward selfe, so hath  
he made you thrice happy also  
in your outward selfe, as in your State, in  
your blessed Issue, in your Name; which as  
the sweete odour of a precious ointment, com-  
forteth those that are neare by, and a far off,  
euen the children of God, who receiue com-  
fort and strength by the graces of Gods Spi-  
rit in the more particular members, whose  
pleasant influence giueth vigour and more  
liuely motion to the inferiour and weaker.  
This happynes the Lord still continue, that as  
both you and all the children of God haue  
receined grace for grace, and glory for glory;  
so you may with them be perfected in glorie,  
at that ioyfull and long expected day of our  
Lords appearing, and full redemption of the*

## The Epistle Dedicatory.

*purchased possession. In the meane space, I being a stranger unto you, yet a Minister of the Gospell of Iesus Christ, doe greatly reioyce to heare that you and other personages of State and birth, do walke uprightly in the truth. And as your faith, zeale and deuotion, most worthy frutes of the Spirit, are a comfort to me and others: so for your comfort also, I send to you A Diuine Looking-glasse, wherein, I hope well, you shall behold your blessed state, euen the beautie and glorie of your person in the sight of God, and in the sight of your owne soule. To the poore (in spirit) is the rich Gospell offered; from the poore (my selfe) is this rich treasure sent unto you: in it selfe rich, but a poore mite as banded and deliuered from me; yet such it shall be, as your Honour shall please to accept.*

Your Honours in all

Christian dutie to be  
commanded,

THOMAS GRANGER.

**A LOOKING-GLASSE  
FOR CHRISTIANS.**

Ephes. 1. 5.

*Who hath predestinated vs to the adoption  
of sonnes by Iesus Christ vnto himselfe, ac-  
cording to the good pleasure of his will.*



**I**N the third verse aforego-  
ing, the Apostle propoun-  
deth the generall doctrine  
of all the spirituall blessings  
of God the Father towards  
vs in his Sonne Iesus Christ, the matter,  
foundation, and meritorious cause thereof.

From the 4. verse to the end of the 14.  
verse, he declareth that generall Proposi-  
tion by an induction or recitall of the  
specials applied to his purpose here aimed  
at, which is, to reduce them to their for-  
mer sinceritie of faith and obedience. In  
the 4. ver. he maketh mention of Election  
and sanctification. In this 5. verse of Adop-  
tion. In the 6. verse of Iustification. In the  
7. verse, of Redemption. In the 8. 9. 10.  
verses, of the Gospel, with the effects and

**A 4**

power

### *A Looking-glasse*

power thereof. In the 11. verse, of Glorification. In the 12. 13. verses, of Faith. In the 14. ver. of the testimony of the Spirit, the pldge of our assurance, in sealing the same in and to our spirits.

In this 5. verse, he mentioneth the spirituall blessing of Adoption, which he setteth forth by sundry arguments.

1 By the principall efficient cause,  
*Who hath predestinated vs.*

2 He layeth downe the blessing it selfe,  
*To the adoption of sonnes, In positionem filiorum*

3 By the meanes, *By Iesus Christ.*

4 By the end, *To himselfe, or into himselfe.*

5 By the impulsive cause, *According to the good pleasure of his will.*

1 Concerning the first.

*Predestination* is the most high and hidden cause of all things, both of their ends and of their meanes, decreed in the wisdom of God from eternitie, according to his prescience, and ordered by his providence. In the generall signification it is called *Destination*; in the more speciall, i. restrained to man, *Predestination*.

Prede-



*for Christians.*

Predestination hath two parts, Election and Reprobation.

Of Election there is { Principall.  
a twofold end, { Inferiour.

The princi { Glorie of God, verse 6.  
pall end respe- { Glorification of Man,  
cteth the { verse 11.

The inferiour ends, are the meanes of saluation, and of Gods glorie in sauing vs. They are diuers, and subordinate one to another. The first is, effectuall vocation, vers. 8. 9 10. The second is Iustification, vers. 6. 7. The third is Faith, vers. 12. 13. The fourth is Adoption, verse 5. The fifth is Sanctification, verse 4. The sixth is the obsequiation of all these blessings in in our hearts by the Spirit, verse 14.

2. Concerning Adoption it selfe,  
A sonne of God may { Nature.  
be so called by { Grace.

1. By nature Iesus Christ is the onely Sonne of God, begotten of the Father by an incomprehensible and ineffable generation.

2. The sonnes of God by Grace, taking Grace in the largest sence, are so  
by { Creation.  
{ Adoption.

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1. By Creation, the Angels, Job 2.1. and *Adam* before his fall, Luke 2.38.

2. By Adoption, *Adam* after his fall, & all elected in the second *Adam*, (who are specially called children by Adoption & Grace, being restrained by Diuines to the grace of redemption) in whom alone we recover the nature and name of Sonship. And we are called sonnes by Adoption, because when we were by nature the children of wrath, we haue receiued the right and title of sonnes from God, by and for Christ, and in him the sonnes of God, & consequently with him heires both of this world, and of that which is to come.

This affection and action of God, is expressed by a terme borrowed from the ciuill Law: for Adoption (as it is in the Institutions) is an act of Law imitating Nature, ordained for their comfort which haue no children. If the adopted was a free man, viz. neither vnder the authoritie of a father nor of a maister, it was termed abrogation; but if he was vnder the power and command of another, it was called simple adoption.

In

*for Christians.*

In olde times Adoption was in common vse, both among lewes and Gentiles. In Gen. 48. 5. *Iacob* adopted *Ephraim* and *Manasses*, and named his owne name vpon them. So 2. Sam. 11. 8. *Michol* the daughter of *Saul*, and wife of *Dauid*, is said to beare fiue children to *Adriel* the sonne of *Barzillai*; but God punished *Michol* with barrennesse, because she derided the zeale of *Dauid* dancing before the Arke. So *Moses* was said to be the sonne of *Pharaohs* daughter. Moreouer, children were adopted to the dead, Deut. 25. 5. For if a man died without children, his brother was, by the Law of *Moses*, to marry his wife, to raise vp seede to his brother, and the first borne sonne was named after his father deceased.

For the further clearing of this doctrine, Adoption is consummate or inchoate. The former is perfect, and it is the state of the Elect in the kingdome of glorie. The latter is imperfect, and of it there are two degrees, according to the nonage or full age of the Church. The nonage was the state of it before Christ, when it was vnder Tutors and Governors,

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nors, Gal. 4. 1. 2. trained vp in Christ, and vnto Christ, by the rigour of the Morall Law, and lenitie of the Ceremoniall Law, this drawing, the other driuing. And of that nonage, there were degrees also; for there were some more ceremoniall, others Euangelicall men, as *Dauid*, *Salomon*, *Ezechias*, the Prophets, &c. yet all inferiour to *Iohn* the Baptist, who heard and saw, what they a farre off perceiued. So that hauing a lesse measure of the Spirit, the Law had more force ouer them, as the rod and representations haue ouer children, in whom reason is weake. Therefore it was called the spirit of bondage, Rom. 8. 15.

The fulnesse of time, or age of the Church, is after Christ, which hath two degrees also, youth and perfect age: youth is the weakenesse of the children of Christ, Rom. 4. 1. Gal. 6. 1. which in the truely regenerate groweth more and more to strength and perfection, Heb. 6. 1. Ephes. 3. 16. and 4. 13. The perfect age or strength, is the *plerophorie* or fulnesse of Faith, Hope, Loue, euen of receiuing, possession, assurance. And it is the

*for Christians.*

the Christian mans happinesse in this world, as the pleasant Land was to *Abraham* and his posteritie before actuall possession: yea this spirituall is greater then that earthly, in that he is already come in the flesh, and ascended to prepare a place for vs, in whom all the promises of God are *Yea and Amen.*

Perfect men are more specially termed spiritual, *Gal. 6. 1.* the other carnall, *2. Cor. 3. 3.* of the vigour of the olde man, and weakenesse of the new. Through the greater reuelation of Gods wisdom and loue to vs in *Christ* since his ascension, and assurance of this loue to vs, the holy Ghost is called in speciall manner the Spirit of adoption, teaching, testifying, in sealing the same more abundantly to vs, *Rom. 8. 15.* But how? not that we are voide of all feare; for as Gods loue is more abundantly reuealed, so are his iudgements also; as grace is more manifest, so is sinne also: and as *Christ* hath set open the gates of heauen, euén more abundantly reuealed the celestially glorie, then could be done by the figures of pleasant *Canaan*, and the materiall Temple;  
so

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so hath he more fully manifested the endlesse torments of the wicked, that despise grace offered, which breedeth greater terror in the conscience, then the legall threatnings of temporall punishments. A child offending feareth the rod, but a man feareth imprisonment and death. Hence it is that Saint *Iohn* saith, *Feare hath painfulnesse, but perfect loue casteth out feare.* He that loueth, reioyceth euermore, He that beleueth, yet wanteth feeling, dependeth on Christ by faith, and is Christs as well as the other, though he know not so sensibly that he is Christs as the other doth. The perfect man knoweth himselfe to be heire of the kingdome of glorie, as the louing and dutifull sonne is assured of his fathers inheritance. The other also may know that hee is Christs, if hee depend on none other, nor other meanes; and Christ forsaketh none, that doe not first forsake him; which forsaking stands rather in affection than action. For *Paul* saith, *Rom. 7. That to will was present with him,* though he did that which was euill (vnwillingly): and he had comfort and reioycing, because he did not euill (euilly.)

To

*for Christians.*

To exp lane this a litle farther, there are  
five kinde of feare.

1. Diabolicall, Iam. 2. 19.

2. Naturall. It is an affection or passi-  
on of the heart, whereby we feare not one-  
ly death or dissolution, but also dangers  
and euils, that are destructive of our good  
estate and welfare. This feare is by natu-  
rall instinct in all sensible creatures, as  
well as in man; and in the godly as men,  
yea in Christ as he was man and subiect  
to our infirmities. This feare of it selfe is  
not sinne, but the corruption (*atavie &c*  
*anomie*) thereof is sinne, as when wee do  
not order it according to the law of God.  
But Christ in fearing death, did also sub-  
mit himselfe to the Decree and will of his  
Father, according to the Commande-  
ment, *Thou shalt loue the Lord thy God with*  
*all thine heart, &c.* so feare was over-  
come of loue or rightly ordered by loue.  
So the godly feare death, yet humble  
themselues to death and all crosses; for the  
loue of God extenuateth and casteth out  
feare.

3. Worldly feare. This is the corrup-  
tion of naturall feare, when as men denie  
Christ

### *A Looking-glasse*

Christ, in what measure soever, that they might not lose their goods, worldly esteeme, pleasures, preferments, &c. Worldly minded men are full of this feare, and their feare shall fall on them, Math. 10.28. and if our hearts condemne vs, then God is greater then our hearts, much more to condemne vs. Examples of such feares, Iosh. 12.42. and 11.48. Howbeit Gods children are of infirmitie affected with it sometimes, as *Nicodemus*, Ioh. 3.2. And the Disciples, especially *Peter*. But if we sinne and feare, we haue an Advocate with the Father, Iesus Christ the righteous, &c. As for the feare of the wicked, it is without all loue, and comfort of hope.

4. *Servile feare*, (which is void of loue, and hope) it is proper to the wicked: it proceedeth of an euill conscience, Prou. 28.1. Isa. 57.20.21. It hath two effects. 1. It restraineth the furious, and curbeth the violent, Act. 24.25. 2. It works hardness of heart through desperation in some, when it groweth to an height of wicked resolution, all hope through Satan being vtterly quenched.

5. *Filiall*



*for Christians.*

3 Filiall or sonlike feare: it is proper to the regenerate, who by this feare are moued to auoide sinne, and to liue godlily. It ariseth from the knowledge of God and our selues, and from the feeling of his acceptation and loue of vs, wrought in our hearts by the holy Ghost. Hereof *Solomon* saith, *Proe.* i. 7. *Psal.* lxxi. 10. *Iob* 28. 28.

More plainly, this feare is thus begotten. First, when a man beareth the Law, what is there commanded, what forbidden, the holy Ghost commeth and taketh away the vail of naturall blindnesse and slumbering, causing him to see his sinne, and to feele the wrath of God vpon him, euen to lay them both to his hard heart, whereupon feare troubleth the conscience and breaketh the hard heart.

Secondly, when a man in this case heareth the Gospel, the holy Ghost enlighteneth the mind to vnderstand and belecue, and to apply the promises to himselfe, whereupon he begins to feele quietnesse and peace of conscience, being more and more perswaded that hee is beloued of God. Now on this perswasion ariseth the

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loue

loue of God for his loue, mercie and grace in Christ. On this loue ariseth a new teare, namely, to displease God so louing and mercitull to vs. Psal. 130. 4.

Of this filiall feare, there are foure degrees, expresse & illustrated by the feare of children towards their parents, whereof there are foure degrees. First, a childe loueth his parents, and flies to them as his chiefe refuge, yet is he held in obedience with threatning and feare of the rodde; this may in speciall be called seruice, Galat. 4. 1. Secondly, partly by reason, partly by the rod. Thirdly, lesse by the rod, and more by reason. Fourthly, by reason alone without the rod. This is perfection in this state of imperfection. The application and amplification hereof I leaue to the Christian Reader.

3. Concerning the meanes  
of Adoption.

\* Hee that adopteth a seruant or bondman, giueth a price for his redemption or rancome: euen so hath God redeemed vs with a price, 1. Pet. 1. 18.

4. Concerning the end of  
Adoption.

for Christians.

\* It is, that we might be his, not any others, nor yet our owne. The seruant or bondman adopted, liueth no longer to his former matters, but to his Adopter; not in seruitude, but in freedome; not in flourish, but in son-like feare, viz. awfull reuerence and loue: Euen so we being adopted, liue no longer to our former masters and tyrants, to whom we were enthralled and willingly did homage, thorough the darknelle of our mindes and deadnesse of our benumbed consciences, Ephes. 4. 17, 18. namely, to the world, to flesh and the diuell. Every naturall man is a bondslaue to these tyrants, and senselesse of his miserie. The best Heathen, the best Iew are not better, how glorious soeuer they be. Among the Heathen, *Aristides* was the most iust, *Socrates* the most vertuous, *Aristotle* the most learned, *Plato* the most diuine, *Lucretia* the most chaste, *Aeneas* the most pious. Among the Iewes, the Esses and Pharisees were most deuout, and among them *Paul* the most setuent in zeale, vnblameable, Philip. 3. the patterne of perfection, as erroneously he iudged of himselfe, being blinded by

is required  
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the god of this world. But afterward he saw that his seruencie was but furie. All these, I say, euen the best Gentiles and Jewes, admired for their vertues, being without Christ, were the children of wrath, Ephes. 2. 1. 2.

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5. Concerning the impulsive cause, it is the alone mercie and loue of God, 2. Tim. 1. 9. *Who hath saved vs, and called vs according to his purpose and grace, &c.* Ephes. 2. 4 5.

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For the more full vnderstanding of this doctrine for our further edification and comfort, two things are to be considered. First, the comparison betweene ciuill and spirituall adoption. Secondly, the priuiledges, whercof we are made partakers thereby.

The comparison is of their likenesse and vnlikenesse. First, concerning their likenesse: these two adoptions relemble one another in eight particulars.

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1. The Adopter for the most part wanteth children of his owne. So God had no sonnes, but his onely Sonne Iesus Christ, whom he gaue to redeeme vs out of the captiuitie of sinne and Satan, into the glorious

rious

*for Christians.*

rious libertie and priuiledge of sonnes.

II. The Adopter out of his owne bountifullnesse and kindnesse chooseth a sonne where hee pleaseth, being obliged to none : Euen so God hath freely out of his owne loue and good pleasure chosen vs. Tit. 3. 4. *When the bountifullnesse and loue of God toward man appeared, &c.* Deut 7. 7, 8. God loued not nor chused Israel because they were more in number, (which was in those times a speciall prerogatiue and blessing) but because hee loued them of his owne free mercie.

III. The Adopter giueth a price for the redemption and libertie of the adopted : so hath God giuen a price for vs, 1. Cor. 6. 20.

IIII. The partie adopted is commonly a seruant or bondman : so were wee by nature the children of wrath, of vnbeliefe, of this world, of darknesse, of the night, &c.

V. The Adopter offereth himselfe as a Father, not as a seuerer master or tyrant to his adopted sonnes : euen so God offereth himselfe, and that in these particulars principally.

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» 1. In providing and caring for his children, *Leuit. 26. 3. to 14. Math. 6. 30. 31. 32.* Therefore the Apostle saith, *Cast your care on God, for he careth for you. Gen. 31. 4.* God had care ouer *Jacob* against churlish *Laban*. *Chap. 32. 9. 10.* God provided for *Jacob* alway; and God doth as much for all his children; but what God doth for vs, our childishneise conceiueth not.

2. In chastisements and corrections, *Heb. 12 7. &c.*

3. In trials and temptations to humble them, to proue them, to teach them, that hee might doe them good at their latter end. *Deut. 8. 2. 3. 4. 5.*

4. In patience, forbearance, long suffering. *Psal. 103. 8 9. &c.*

» 5. In hearing and granting their prayers. *Math. 7. 7.* Now God granteth our prayers, when wee pray to him rightly. Of right prayer there be three degrees.

» 1. To pray to God the Father onely. This excludeth Atheisme and heathenish idolatrie.

» 2. To pray to God through Christ alone. This excludeth Turcisme, Iudaisme, Popish idolatrie,

3. To

*for Christians.*

3. To pray to the Father through the Sonne from an heart informed and moved by the Spirit of God. This excludeth all hypocrisie.

The signes of an heart informed and moved by the Spirit of God, are these.

1. To pray according to the will of God, 1. Ioh. 5. 14.

2. To pray with an humble and contrite heart, Psalm. 51. 7. This is a speciall signe: for pride is the roote and top of all sinne; it was and is the sinne of the diuell, and our first parents, who desired to shake of the yoke of obedience, and to be equall with God, Gen. 3. 5. 6. The pride of the Diuell, was the glorifying of himselfe with those excellencies, wherewith the Lord had endowed him, 1. Tim. 3. 6. Pride is directly opposite to God and his glorie; it is the maine sinne, others are the by. Couetousnesse is the roote of all euill, but as the purueyor of pride; enery couetous man is proud: and there is none of those sinnes, as pride of apparel, drunkennesse, prodigalitie, feattings, &c. which the couetous seemeth to hate, but hee would commit them, if they were as gainfull

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full as niggardship and drudgery is : for what will not the couetous doe for money?

3. To pray in faith, Iam. 1. 6.

4. To pray with feruencie, Iam. 5. 16.

5. To pray for spirituall graces especially and simply, and for other things as subseruant thereto, Math. 6. 33.

6. To aime at Gods glorie onely, as the three first petitions of the Lords prayer teach vs. Hee that prayeth thus, shall neuer be denied any thing, neither in kinde, measure, nor manner. Thus Christ prayed, and was heard in all things: and thus doe all the children of God in some measure pray. If they obtaine not, it is because of their weaknesse, wherein loeuer it standeth. Howloeuver, God accepteth the obedience, and withholdeth no good thing; yea, hee giueth that which themselves would onely aske, if in this life they were perfect, as Christ was perfect, and as they shall be in the kingdome of glorie.

VJ. The adopted doth offer himselfe as a sonne, not as a seruant. So doe the children of God, in louing him in his  
word



*for Christians.*

word and worship, in obeying him, in taking correction at his hands, in suffering themselves to be taught and led by him. *Moses* in Deuteronomie repeating all the benefits of God towards the Israelites, at length concludeth: *And now O Israel, what doth the Lord thy God require of thee, but to love the Lord thy God, &c.* And *Iosua* likewise, Chap. 24. 14. repeating Gods benefits towards them, in like manner concludeth, *Now therefore feare the Lord thy God, &c.*

VII. By the Ciuill Law, the Heyre is reputed one and the same person with him that made him his heire. In like sort we are so neare conioyned with God by Christ, that we are made one and the same with him; as our Sauour prayed, Ioh. 17. 12. *I pray thee O Father, that they all may be one, as thou art in me, and I in thee; so they may be one in vs.*

We are conioyned or vnited to Christ, by two degrees.

I. We are vnited to the flesh of Christ; for he is the seed of *Adam*; therefore flesh of our flesh, and bone of our bones; as the Iewes were wont to say of themselves, which

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which were descended of the same common stocke, viz. of the same father and mother.

- 22 2. Wee participate of the Spirit of Christ (not essentially, but effectually) who worketh in some measure the same properties and qualities in vs, which were in Christ as he was man; which is called our transforming into Christ, and our putting on of Christ.

This coniunction *Paul* expresth by ingrafting, wherein these two degrees of vnion doe euidently appeare; for the substance and the stocke make one indiuiduall thing. For first, their matters are vnited into one, and closely cemented together, yet are they but *contigua*, neerely glued together. Therefore this vnion is yet separable.

2. They participate of one iuyce, spirit and life, and are now *continua*, continued, being contained vnder one common forme. And this vnion is now inseparable. Christ himselfe expresth this by a comparison drawne from the vine and the branches, *Ioh. 15.* which haue one common life and spirit, by which they

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they grow burgeon and fructifie. Yet herein there is a difference; for the silence conuerteth the ioyce of the stocke into his owne nature and propertie: contrarily, Christ conuerteth and transformeth vs into his nature, that are incorporated into him.

Saint *Paul* expresseth this vnion by Matrimonie, wherein these two degrees are manifest.

First degree, is the outward bond or ceremony of wedlocke, which consisteth of two parts or degrees: 1. A separation of either from all others. 2. A mutuall donation or enterchange.

Second degree, is the inward bond, viz. the coniugall affection, or mutuall loue and sympathie. So the vnion of Christ with vs, is the vnion of our natures, and the vnion of his Spirit with ours, whereby we are made flesh of his flesh, and bone of his bones spiritually, as he is made flesh of our flesh, and bone of our bones corporally. Hence wee grow vp into him, and beare fruite in him; yet these vertues of the Spirit in Christ are pure and perfect, and without measure, but in vs they are mea-

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measurable, and obscured with sundry infirmities, both of our corrupt nature and personall frailties; even as the light of the Sunne is the same, but diuersified in fundrie starres, and glassees of diuers colours.

VIII. The Inheritance is confirmed and finally appropriated to the heire by the death of the Testator: so is our inheritance by the death of Christ. This of the likenesse of these two adoptions.

Now concerning their vnlikenesse: it stands in foure particulars.

1. The Adopter is moued with the consideration of some dignitie and desert in the Adopted. Contrarily, God found no motiue of loue at all in vs: For wee were his enemies: And our loathsomnesse in his sight, is set forth vnder a double al'egorie, Ezech. 16. where vnder the parable of a forlorne infant, is set downe the state of the Israelites in Egypt; and our estates by nature, in the state of the Israelites in the bondage of Pharao, a type of the Diuell.

2. The Adopter giueth gold, or some other earthly thing for a ransome: but  
God

*for Christians.*

God hath giuen his onely Sonne to redeeme vs.

3. The Adopter cannot giue the spirit of a naturall sonne to the adopted : but God hath giuen vnto vs the spirit of sonnes, by whom we call him (*Abba*) Father, euen as naturall sonnes doe their parents.

4. The adopted sonne may loue his Adopter onely outwardly, for the benefit that he hath receiued, and reward that he expecteth; yet in heart he may be so alienated, as to wish the death of his Adopter, that he may inherit his house and land, as the Poet speaketh of some vnnaturall sonnes :

*Filius ante diem patrios inquirat in annos.*  
But contrarily, the children of God are vnited vnto him in the inward affection of heart, though outwardly they faile in many things : yea hypocrites are oft times outwardly more officious then they, as deceitfull seruants are often more obsequious then children. Therefore saith *Dauid*, Psal 32 2. *Blessed is he, in whose spirit there is no guile;* notwithstanding his manifold infirmities.

The

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» The second thing is the Priuiledges, whereof we are made partakers by vertue of adoption.

I. By vertue of adoption we are made the brethren of Christ. In this respect he is called our elder brother, Rom. 8. 29. and Math. 28. 10. and 25. 40.

*Obiect.* Then before the Natiuitie, death and Resurrection of Christ, none were the adopted sonnes of God, seeing that by the death and merits of Christ, we are reconciled to God, called, iustified, adopted. Miserable therefore was the state of all before the incarnation of Christ.

» *Ans.* The birth and sonship of Christ, tooke the beginning from the euerlasting counsell and decree of God; whereupon his blood is said to be shed from the beginning of the world. *Adam* was iustified and adopted by faith in Christ to come, whom God preached and promised in Paradise, and was figured by the Sacrifices of the Law, which was interpreted by the Prophets, and fulfilled by Christ himselfe.

To be the brother of Christ, is a glorious title & priuiledge. In an earthly kingdome

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dome we thinke it a great prerogative to be the kinsman of a Prince, and a speciall priuiledge to be the Kings sonne. In the spirituall kingdome & Church of Christ, euery true belecuer hath his prerogative and priuiledge. And if men desire to match with persons of birth & blood, for the aduancement of their names and houses; much more should we desire this blessing of adoption, for the euerlasting aduancements of our names and states.

The bondman or gally-slave thinketh it a great happinesse to be freed and made the adopted sonne of a Prince, and brother to the Kings sonne. This priuiledge haue wee receiued; let vs take notice of our happinesse, and cast off our slauish conditions.

II. By vertue of adoption wee are made heires of the heauenly kingdome, euen coheires with Christ, Rom. 8. 17. And if it be so great a priuiledge to be heire apparent to an earthly kingdome; much more greater glorie is it to haue right to and in the kingdome of glorie.

III. By vertue of adoption wee are made Kings, Reuel. 1. 6. of greater might  
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and power then *Nebuchadnezzar*, that sent out *Holofernes* (as the Apocryphar mentioneth) to cut downe all that would not submit themselues vnder his yoke: greater then *Ahasbuerus* that boasted so of his 127 Prouinces: yea then *Alexander* would haue beene, if he had obtained that pluralitie of worlds, whercof *Anaxagoras* informed him. Hee hath made vs Kings and Priests to God his Father. Wee are made Kings, not in respect of an earthly kingdom, seeing that the children of God are oft times the most base and contemptible of all other; but in respect of a spirituall kingdome, to which God hath giuen vs title and interest, in and by Christ, Luke 12.32.

22 The faithfull are made Kings in three respects. 1. Because they are Lords and Conquerors of their enemies, Sinne, Satan, the World, Death, Hell. 2. They are partakers of the kingdome of Christ, and of saluation; for wee haue receiued of Christ grace for grace, and glorie for glorie. 3. They haue interest, dominion, and soueraigntie of all things by Christ. But Christ alone is vniuersall King, and  
absolute



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absolute Lord. But the faithfull are kings as they participate with Christ in his kingdome, & by vertue of this priuiledge they shall be Iudges of men and Angels. *Math. 10. 28. 1. Cor. 6. 2. 3. The Saints shall iudge the world and euill Angels.* But how? In that they shall be as it were Assesours and Assistants with Christ on the bench, giuing in voice and consent with him.

*Obiection.* The wicked are Lords and owners of worldly things also, how then belongeth this priuiledge to the adopted sonnes of God?

*Answer.* Adam was the sonne of God by creation, and heire of all things, but by the fall he lost for himselfe and his posteritie the right and name of heire and sonne, so that both he and we by nature are onely vsurpers. But Christ by his satisfaction hath purged our sinnes, reconciled vs to God, and recovered the right of sonnes and inheritance. For he being the true owner and right heire of all things, hath made vs that are in him, sonnes and heires of all things with him, as the Apostle saith, *As he hath giuen*  
C *Christ*

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*Christ, so shall he much more giue vs all things with him.*

- 2) The godly therefore are the true Lords and owners of all things. First, because their persons only are accepted. Secondly, because they vse them rightly, that is, with a good conscience, namely, to the glorie of God. Rom. 4. 13. The promise was made to *Abraham* that he should be the heire of the world, not by the workes of the Law, to wit, as he was a sonne of the first *Adam*, but by the righteousnesse of faith, that is, as he was a sonne of the second *Adam*.

- 22 *Quest.* How then are the wicked possessors and owners?

*Answ.* In Gods prouidence they haue possession of the things of the world, but no right vnto them, I meane spirituall right. Therefore in the end of the world they shall be rooted out, and burnt with fire, but the godly shall remaine for euer. *Abraham* and his posteritie had right to Canaan foure hundred yeares by the promise of God, before they had actuall possession, Gen. 13. 14. The reason why they had not present possession in it, is giuen

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uen, *The wickednesse of the Amorites is not yet full.* The vsurpers must possesse it foure hundreth yeares; and *Abraham, Isaac* and *Jacob* are to haue but a part in the plaine of Mamre in Hebron, purchased with their money of the vsurpers; and the sonnes of *Jacob* were strangers in Egypt, hauing no foote nor possession in the earth in ciuill claime or right, but by sufferance and will of their Lord *Pharao*. So *Dauid* had right to the kingdome of *Israel*, before present possession. He must tarry for that till *Saul* be remoued out of the way, and in the meane space suffer persecution and affliction of the vsurper.

In *Math. 13.* the tares must grow together with the wheate, and haue place in the land with the wheate, by the permission of the householder; none can cut them vp without the displeasure of the Lord; not that the Lord loueth them, but because he loueth the wheate, amongst which they grow. So the wicked haue possession of, but not right to the things of the world, saue onely in ciuill respect, and humane constitution. And the more rich and great they are, the more hatefull

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are they, and the greater condemnation waiteth for them.

IIII. The adopted sonnes of God haue the Angels as ministring spirits attending on them for their good, Heb. 1.5. *Are they not all ministring spirits, sent forth for their sakes that shalbe heires of saluation?* Psal. 34. 11. *The Angell of the Lord pitcheth round about them that feare him, &c.* 2. King. 6. 17. Math. 4. Also 1. King. 19. *Elias* flying from *Iezabel*, is comforted, directed, and fed by an Angell. Also Gen. 19. the Angels bring *Lot* out of *Sodom*, before the fierie deluge. Genes. 32. *Iacob* fearing *Esau*, saw Angels comming, and he acknowledgeth that they were sent to be his protectors and conductors in his journey. Gen. 24. 7. *Abraham* sending his seruant to take a wife for his sonne *Isaac*, is perswaded that the Lord will send his Angell before him. Also Math. 26. 53. if Christs kingdome had beene of this world, and that he had not beene appointed of God to suffer for man, he should haue beene rescued by more then twelue Legions of Angels. And our Saviour saith, that children, and simpl, silly, help-  
lesse

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lesse men haue Angels protecting and sauing them: For their Angell beholdeth the face of God, attending his pleasure in their behalfe. Moreover, in the end of this world, the Angels carry the soules of the godly into the kingdome of glorie, Luk. 16. Lastly, in the day of iudgement they shall gather all the Elect together, as the housholder gathereth wheate into his barne, but burneth the weedes and the chaffe, the prophane and hypocrites.

V. All afflictions, troubles and wants are turned into trials and fatherly corrections, inflicted for their good, Rom. 8. 28. *All things worke together for good, to them that loue God, &c.* Psal. 89. 32. *I will visit their transgressions with the rod, &c. but my louingkindnesse will I not utterly take from them.*

As the Israelites were prepared by many temptations and trials in the Wildernesse for the land of Canaan, Deut. 8. and as *David* was prepared by persecutions and afflictions for the kingdome of Israel, so are the children of God for the beauenly Canaan; yea, they are chastened of the Lord by sundry waies, and sometimes

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by bodily death, (as in the **Wildernesse**)  
that they might not be condemned with  
the world, 1. Cor. 11. 32. In the sor-  
rowes therefore of the children of  
**God**, there is matter of reioycing;  
and in the reioycing of the  
wicked, matter of sor-  
row, feare and  
despaire.

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